ఓమ్

నమస్సవిత్రే

కాశీసారము

(సంస్కృత మూలము)

ఆంగ్లానువాదము

విద్వాన్ పిశిపాటి కృష్ణమూర్తి

సికింద్రాబాదు.

పరిచయవాక్యములు

శ్రీ ఎమ్. గోపాలరెడ్డి, ఎమ్.ఏ.

సంస్కృతోపన్యాసకులు

ఉస్మానియా విశ్వవిద్యాలయము

హైదరాబాదు.

సర్వస్వామ్యములు]

1972

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P. KRISHNAMOORTY

To the Memory of

THE LATE SRI N. RAMACHANDRAIAH GARU
Pochiganilanka
Divi Taluq, Krishna Dist.
Andhra Pradesh.

FOREWORD

Among many places of worship in India Kashi or Varanasi occupies the most important place. Apart from being a great seat of Sanskrit learning for ages, it has an appeal to the minds of Hindu-devotees, who flock there to have Darshan of lord Visvanatha.

The purpose of Tirthayatra is not only to worship a particular Diety but also to undergo hardships in order to purify the body and mind. That is why our Tirthas (places of worship) are, as a rule, situated in hilly places or on river banks. There the atmosphere itself is so serene that the human mind forgets all the worldly pleasures and pains.

The city of Kashi, on the banks of the holy Ganges, is visited by thousands of devotees every year. It is said that one who dies in Kashi is freed from the circle of birth and death. Many of the devotees, who visit Kashi go there with the sole purpose of breathing their last at the feet of lord Shiva.

Shri P. Krishnamurthy is a great lover and a devotee of Sanskrit language and literature. He has already translated some 30 Sanskrit wroks into English. He has taken great care in translating this work. Translation from Sanskrit to English is a difficult task but I must congratulate Shri P. Krishnamurthy for his immaculate translation wherein he has done full justice to the original and can be understood and appreciated by young and old alike.

I hope very much that his works will benefit the Sanskrit-loving and English knowing readers,

Hyderabad
16-12-1971

(Sd.) M. GOPALAREDDY

INTRODUCTION

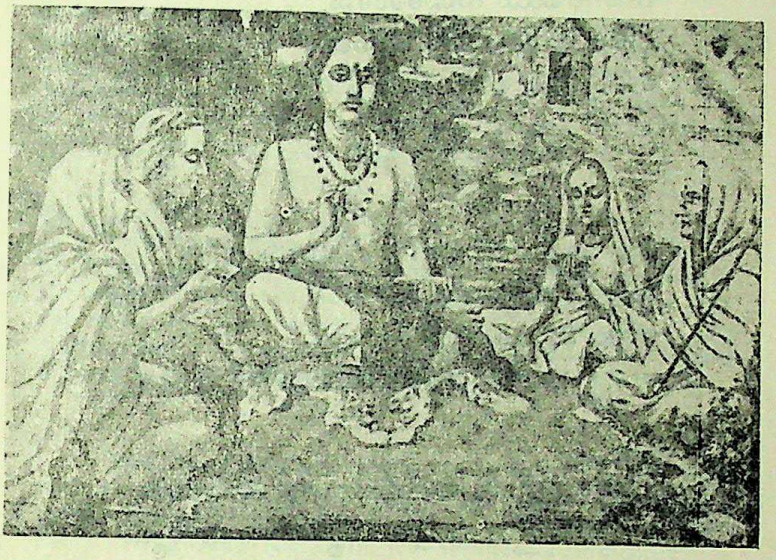
I have much pleasure to present to the reading public this Small Hymn entitled "Kasi Saram" which is pregnant with profound thought and meaning and composed by the great Adi Sankara. But some learned crities hold some doubts regarding its authorship. Whoever may be the author, there is not the least doubt that this is a composition of rare excellence and merits. The holy city of Kasi is certainly one among the great seven cities which are reputed to confer Moksha upon people.

This Stotra enlightens the reader with the great efficacy of one having his residence there, his bath in the Ganga, doing penance there and finally to terminating his earthly existance there. I present hereunder a humble English rendering of it for the benefit of the Non-Sanskrit knowing public.

I offer my grateful thanks to Sri S. Anjaneyulu B.A. for the helpful suggestions given during the course of my translation. I also offer my grateful thanks to Vidyalankara, Vedalankara Sri M. Gopalareddy M. A. Lecturer in Sanskrit, Osmania University Hyderabad, for having favoured me with a foreword to this.

Secunderabad
16-12-71

P. KRISHNAMOORTY



JAGADGURU SANKARA

శ్రుతి స్మృతి పురాణానా మాలయం కరుణాలయం

నమామి భగవత్పాద శంకరం లోకశంకరం ॥

ఓమ్

కాశీసారము

అధికాశి కాలపరిపాక మీయుషా
ముర గీభవేయు రుపవీతతంతవః
వసనం దిశో నివసనం పరేతభూ
రశనం విషం యది గచ్ఛ రోచతే.

మూర్ఛాసు మూర్ఛాసు ముహుస్స్ఫురంతి
సంజ్ఞాసు సంజ్ఞాసుచ సంకుచంతి
కపాల మిందుః కరిచర్మ నాగాః
కాశ్యా మహో ! కంఠగతాసుజంతోః.

అధికాశి మహచ్చిత్ర మహిదానా కబళీకృతః
మండూక స్తేన బధ్నాతి కపర్దం దృఢ మాత్మనః

లతా కాపి తరుః కోపి కాశ్యా మాశ్చర్యదంపతీ
సా చాపర్ణా సచ స్థాణు ర్దదాతే వాంఛిత ఫలం.

To those who shuffle off their mortal coil in the holy city of Kasi, the venomous serpents will adorn their shoulders as sacred threads, the cremation ground becomes their place of residence, the eight corners of the compass become their raiment and the mortal poison becomes their food. If you are desirous of all these, by all means wend your way there. (All this means that thereby they become one with Siva).

In the holy city of Kasi, those who are on the verge of death, every time they close their eyes, they witness the sight of serpents, hides of elephants, the moon and the skull, all these disappear at once the moment they relapse into consciousness. (This signifies that Lord Siva appears to those who are on the point of death).

There is a strange occurrence in Kasi, i.e. the frog that is swallowed by the serpent gets its tuft of hair bound again by the same serpent. (This signifies that every living thing including the smallest and meanest of them that die in Kasi becomes at once merged in Siva).

In the holy city of Varanasi, there is a strange wedded relationship like thing between a creeper and a grown up tree. That creeper is Aparna (one without leaves, thereby meaning Parvati herself). The tree is none else than a rock (meaning a stupendous immovable mountain, which means again Siva). However, they could grant all the cherished desires of people, (This means that Uma and Maheswara in Kasi grant the desires of all their devotees).

గచ్ఛామి కాశీం శివరాజధానీం
స్నాస్యామి గంగాసలిలే శుభావహే
ద్రక్ష్యామి విశ్వేశ్వర మాదిదైవం
యాస్యామి ముక్తిం సుకృతైస్త్వలభ్యాం

అనిలో మృగనాభిరేణుగంధి
స్ఫురవామాంగకుచోత్తరీయజన్మా
హరతే మరణశ్రమం జనానా
మధికాశి ప్రణవోవదేశకాలే.

సంవర్ణ్యతే కైః కిల కాశి కేయం
జంతోస్థితస్యాస్య యతోంతకాలే
పచేళిమైః ప్రాక్తనకర్మభావై
రోంకార మోంకారమ తీందుమౌళిః.

కాశ్యా మవశ్యం త్యజతాం శరీరం
శరీరిణాం నాస్తి పున శ్శరీరం
యద్యస్తి కంఠే గరళం లలాటే
విలోచనం చంద్రకళాచ మౌళా.

I visit the holy city of Kasi, the capital of Maheswara's empire. I bathe in the holy and sacred waters of Ganga. I feast my eyes on the blessed sight of Siva, the primordial deity responsible for creation. I attain salvation which is unthinkable even for those who have done the most meritorious deeds.

The soft and cool breezes, blowing from the breast on the left side of Siva, charged with the sweet fragrance of the musk smeared thereon, remove the pangs of death of persons in Kasi at the time of the initiation of "Omkara" (Pranava), (This indicates that to persons at the time of their death, Lord Siva manifests himself with his consort Parvati and initiates them into Pranava).

Who can unravel the glories of the holy city of Kasi, where Lord Sankara initiates people, whose previous Karma was ripe for fulfilment, into Pranava at the time of their death?

Those who are fortunate to have their lives terminated in the sacred city of Kasi are not at all burdened with a re-birth. If, for any reason, they take a second birth, they have the serpentine venom in their throat, an extra eye in their forehead and a phase of the moon on their head. (This signifies that those who are reborn will have some of the attributes of Siva).

అయు మర్థో మృషా గంగే ! "యథాబీజ స్తథాంకురః"
జంతుబీజ స్త్వయా సిక్తో జాయతే శంకరాంకురః.

అహో ! వాణిజ్యసంపత్తిః కాశీపురనివాసినాం
ఏకః పంచత్వ మాపన్నే జాయతే పున రష్టధా.

విమలం పరిలఘు శిశిరం
గంగే ! తవ వారి కథ మహం గాహే
మలినయతి కంఠమూలం
జటిలయతి శిరో నిటల ముష్ణయతి.

శశకోఽహం మశకోఽహం
పురామతంగజోఽహం మనుష్యోఽహం
ఇత్యన్యోన్యం జల్పంతః
కాశీపురనూతన పశుపతయః.

The saying "As is the seed so is the sprout" is proved untrue in your case. O Ganga, if that be so, every kind of life that merges inThee and is thus terminated. How can each one of such lives assumes the attributes of Siva? (This means clearly that every kind of life that is terminated in the holy waters of the Ganga is endowed with some of the attributes at least of Siva).

O, Who can describe the immensity of wealth and affluence of the famous trading folk in the city of Kasi? Each is multiplied five times, every one of which again is increasing eightfold. (This is a clear indication that a person who is lucky to have his life ended in the holy city of Kasi, transforms himself into the form of Siva of eightfold forms).

O Ganga, how shall I submerge myself in thy sacred, light, clear and crystal cold waters? Once I have a dip in thy waters, my throat assumes a bluish tint. My hair gets twisted and tangled. My forehead gets heated. (This shows that one who enjoys a dip in the waters of the Ganga assumes the very form of Siva).

Those great and fortunate personages, who newly assumed the forms and attributes of Siva by terminating their previous lives in Kasi, may sometimes be seen and conversing with each other thus. "I was a hare in my previous birth". Another states "I was a mosquito". A third says "I was a man" and the fourth says "I was an elephant". (The philosophy underlying these several statements is that everyone who meets his death in Kasi, be it a mosquito, a hare or a man or an elephant, assumes alike the very form of Siva).

కాశీభూసారోవా య దమరతటినీజలస్వభావోవా
పతితం యత్ర శరీరం ప్రభపతి నారీనరాత్మకం రూపం.

కళత్ర సంసర్గ నితాంతభీతాః
కాశీంగతాః కాలవశా న్మనుష్యాః
కళత్రిన స్తేపి కళేబరార్థే
వహం త్యహో ! వారిని ధేః కళత్రం.

వారాణసీవాసవతాం జనానాం
సాధారణే శంకరలాంఛనేపి
పార్థప్రహారవ్రణ ముత్తమాంగే
ప్రాచీన మీశం ప్రకటీకరోతి.

కతి సురసరితః కతీందురేఖాః
కతి కతి సంతి కరోటయో విధీనాం
అభినవగిరిశాన్ ప్రసాదయంత్యాః
ప్రతిదివసం తవ కాశి ! కోళగేహే.

It cannot be said definitely whether it is due to the supreme sanctity of the waters of the Ganga or the superlative merits of the soil of Kasi. Whatever it is, that every one who ends his life there attains the very form of Arthanareeswara.

A certain person, on account of his association with a wife, got frightened out of his wits and at last went to Kasi and ended his life there. This person on his rebirth shared one of his body with his wife and on his head was installed the wife of the ocean itself. How strange and wonderful is this! (This only proclaims that he too assumed the very form of Sankara himself).

Though all people living within the holy city of Kasi possess the same attributes of Siva, yet one may easily recognise amidst them all the Primeval Siva by the blow that is dealt to Him on his head by Arjuna.

O the holy city of Kasi, how many skulls, phases of the moon and Gangas are there within the ambit of thy treasure trove to adorn new and ever new Sankaras?

గంతవ్యా మదనాంతకస్య నగరీ దేవస్య వారాణసీ
స్నాతవ్యం జనఘోరపాపమథనే భాగీరథీపాథసి
కర్తవ్యం గృహమేధినాం పటకుటీవాటీషు భిక్షాటనం
మర్తవ్యంమణికర్ణికాతటభువిప్రాప్తవ్యమూద్యం మహః.

వారణసీ మిశ్వర రాజధానీం
పసంతు విశ్వేశ్వర మర్చయంతు
శ్వపాచకా నాహుతిపాచకాన్వా
ముక్త్యంగనా యత్ర సమం వృణీతే.

సంప్రాప్య కాశీం శివరాజధానీం
కిం యాసి రే మూఢ ! దిగంతరాణి
నిధానకుంభం చరణేన హత్వా
చండాలసేవాం ప్రకటీకరోషి.

కాశివాసిని జనే వసేచరే
ద్విత్రిభుజ్యపి సమీరభోజనే
సైవరచారిణి జితేంద్రియేప్యహో !
కాశివాసిపురుషే విశిష్టతా.

One must needs go only to Kasi, the Capital City of Maheswara. One must needs have a dip in the holy waters of the Bhagirathi, which can wash off in full all the great sins committed by all people. One must needs beg only at the thresholds of the residents of the holy city of Kasi. One must needs shuffle off his mortal coil at the Manikarnika Ghat, which is the most sanctified and the most glorious of all Ghats. One must needs feast his eyes fully on the glory of the Primeval Being, who only can give relief from the bonds of Samsara of all the devotees and who only is competent to protect and save the world.

O ye, take thy abode in that holy city of Lord Siva, where the Goddess of Salvation metes out equal treatment to one and all Yajnakartas and Chandalas alike, O ye that have been washed out and purified of thy sins. Concentrate all thy thoughts with all devotion on Lord Siva alone.

O ye fool, why dost thou not abandon the thought of wandering all over, even after reaching the City of Kasi, the sacred residence of Maheswara? Why shouldst thou spurn away with thy feet the treasure trove and crave for serving the Chandalas?

There is verily more real greatness only in the person who roams about the city of Kasi freely and even indulging in good twice or thrice a day and residing in that city than in him who does penance ever in the forests sustaining himself only on mere air and controlling his senses.

మగ్నార్థకాయో మణికర్ణికాయాం
సంచింతయ న్నాత్మని విశ్వనాథం
పంచాక్షరావర్తనతత్పరస్సన్
ముంచే మదంగం ముదితః కదాహం.

చరణౌ చరణాం పురా జరాయాః
పుర మిష్టాం పురశాసనస్య కాశీం
పురతో మృతఏవ యత్ర శాన్తి
ర్మ్రియమాణ ప్రణవోపదేశదత్తః.

ఆపునర్భవవై భవాభిలాషా
దధివారాణసి యః కరోతి వాసం
స పునర్భవ ఏవ జంతు రంతే
తదిదం ఘట్టకుటీప్రభాత మాసీత్.

కదా వారాణస్యా మమరతటినీరోధసి వసన్
వసానః కౌపీనం శిరసి నిధధానోఽంజలిపుటం
అయే! గౌరీనాథ! త్రిపురహర! శంభో! త్రినయన!
ప్రసీదేతి క్రోశ న్నిమిషమివ నేష్యామి దివసాన్.

When does that most fortunate moment dawn upon me when I shuffile off my mortal coil cheerfully concentrating my thoughts ever on Lord Maheswara repeating the holy five lettered Mantra and standing hip deep in the holy waters of the Ganga at the Manikarnika Ghat.

O Thou my feet, wend thy way to Kasi, which is the most beloved city of Iswara and where those that could terminate their lives before they are able to initiate those that die after them in the Pranava, before the infirmities of old age overtakes me.

Whosoever resides in Varanasi desiring that he should be freed from births and rebirths is born again in Varanasi as Siva. Is this not the true meaning of the popular maxim "Ghattakutika Prabhata Nyayam ?)

(One, who lives in Kasi desiring salvation, becomes Iswara himself after his death).

(Note:–One who wanted to evade payment of tax, set out at dead of night, wandered here and there all through the night not knowing the way, at last reached the toll gate by day break. This is what is meant by "Ghattakutika Prabhata Nyayam ?

I know not when I can spend days as minutes sitting on the banks of the holy Ganga, wearing nothing but a loin cloth and with my two hands locked upon my head repeating for ever the sanctified names. Sadasiva, Suli, Maheswara and Parvativallabha, beseeching Him to condescend to present before me.

దోషా పమత్త యే కాశీం గత్వా త్యక్త్వా కళేబరం
తత్రాయం జాయతే చిత్రం దోషాకరశిరోమణిః

శ్రీమద్విశ్వేశ! కాశీగిరివరతనయా
సాచ గంతేతి తిస్రః
ప్రేయస్య స్తత్ర కాశ్యాం త్వమసి కృతరుచి
ర్నేతరత్రో భయోర్యత్
తత్రాద్యా త్వత్సరూపాన్ ధృత గరళగళాన్
ఫాలనేత్రాన్ ప్రసూతే
పుత్రా నర్ధేందుమౌళీ నహహ! కథ ముభే
తే గజాస్యం షడాస్యం.

గమిష్యామః కాశీనగర నగరాజస్య తనయా
కరాందోళద్దర్వీతలసులభభిక్షామృతరసం
యదంతర్వాస్తవ్యై స్సతత మపనిద్రై స్సుకృతిభి
ర్నిశాసు శ్రూయంతే హరవృషభఘంటాఘణఘణాః

ఆకంఠం సలిలే నిమజ్జ్య పులినాభోగోపధానే శిరః
కృత్వా శైలసుతాపతే! పురరిపో!గంగాధరేత్యాలపన్.
గృహ్ణన్కర్ణపుటేనపక్కయా ప్రత్యాహృతం తారకం
తీరే జాహ్నవి! జహ్నునందని! గదామోషేశరీరంముదా

One goes to Kasi to get himself freed from all sins of his corporeal existence; when at last, he meets his desired death there, he is born again as one who wears on his head the emblem of one who is subject to blame (i.e. the moon). Can there be anything stranger than such a happening?

O Lord Viswanadha, Kasi, Parvathi, the daughter of the King of Mountains and Ganga, are thy three consorts. Of them all, Thou art most endearing towards Kasi because she has begotten one like Thee with a phase of the moon on the head, with fatal poison locked up in his throat and with an eye in his forehead, whereas Gouri and Ganga have only begotten strange looking children, one with an elephant's head and another one with six faces.

Let me wend my way towards that holy city of Kasi, where Parvati with her graceful hand serves ambrosial food of most delicious taste to the hosts of hunger-stricken people with her spoon and where, on account of my goodly and meritorious deeds done in my previous births, listen to forever the melodious musical sounds of the bells of the great bull Nandeeswara, Lord Siva's conveyance.

O Ganga, I know not when I will be able to shuffle off this mortal body being fully satisfied and elated with the great Taraka Mantra initiated with all compassion by Siva into my ears after bathing neck-deep in thy holy waters and coming out and resting on the sandy shores with my hand as pillow and address Siva as Sambhu, Lord of Parvati, Purahara and Gangadhara.

కాశ్యాం నవీన రుద్రాణాం భూషాయై భోగీమండలే.
అశేషే నిర్గతే శేష శ్శేషోభూ న్న ఫణీశ్వరః

ధ్యేయః కాశీ విశ్వనాథో మహేశో
రుద్రాక్షోవై భూతి రామ్నాయవేద్యా
మంత్రాధీశో భాతి పంచాక్షరీయం
నిస్తుల్యోఽయం శుద్ధకైవల్యమార్గః.

క్షేత్రాణి సంతి కతి నాబ్జభవాండమధ్యే
నశ్యంతి తాని కథితాని యుగేయుగేచ
ఏకా కళాధరకళాధరరాజధానీ
కల్పాంతరేషు న వినశ్యతి వారణాసీ.

మహారాజోపి తే తో యే మజ్జ న్నిళతు ర్దిగంబరః
గంగే! తుంగతరంగాఢ్యే! మాదృశాం కీదృశీ గతిః.

కదా శయానో మణీకర్ణికాయాం
కర్ణే జప త్యుక మిందుమౌళా
అవాప్య నిద్రాం గతమోహముద్రాం
నాలోకయామీహ పునః ప్రపంచం

ఓమ్ తత్సత్.

When all the serpents from their underground abodes have migrated to the holy city of Kasi to serve as ornaments to the multitudinous Rudras that were newly created, Adisesha remained alone in the underground world without any serpents to rule over.

Lord Umamaheswara is the only God worthy to be worshipped. The holy ashes and the rosary beads whose praises have been sung by the Vedas are the only things to be decked with. The glorious and the most efficacious Panchakshari Mantra only is worthy of being uttered and repeated again and again. This is the only incomparable way open and leading to the kingdom of heaven.

In every age, there have been countless holy places of pilgrimage which have all been subjected to ruin on account of the march of time. But Kasi, the great capital city of Lord Chandrasekhara, seems to have spurned every onslaught of time against it to remain as it is till the end of time.

O Ganga, that shines with great and high rising tides, when it is said that even the greatest of monarchs become nude and begging mendicants by bathing in Thy holy waters, who can say anything about the Fate that overtakes men like me belonging to the commonfolk?

I know not when I have my last look upon this most sinladden world enjoying the privilege of a happy sleep on the Manikarnika Ghat of the Ganga, bereft of all attachment and free from all bondage as Lord Sankara utters into my ears the sacred Pranava Mantra.

Extract from Indian Express (2-10-71)

1. Anarkali (Jeeva Samadhi)

by Peranna Sastri

This poem deals with the tragic Story of Anarkali, a famous dancer in the Court of Akbar. She was condemned to a living death because she did not reject the advances of Prince Salim despite threats from the Emperor of dire punishment.

2. Sumati Satakam

It is one of the most popular works in Telugu. The book is replete with worldly wisdom.

The English translations of the above books by P. Krishnamoorty, Secunderabad, do full justice to the originals. One can discern in the translations precision of thought, lucidity of expression and cogency of diction. The translator has rendered service to the English knowing public by his translations.